appearance,—a division or a continuum upholding
the continuity of movement and yet marking off
its successions,—because the movement itself is
regularly successive. **Or** else Time could be a
dimension of Space necessary for the complete action
of the Energy, but not understood by us as such
because it is seen by our conscious subjectivity as
•something itself subjective, felt by our mind, not
perceived by our senses, and therefore not recognised
as a dimension of space which has to us the
appearance of a sense-created or sense-perceived
objective extension.

In any case, if Spirit is the fundamental reality,
Time and Space must either be conceptive
conditions under which the Spirit sees its own
movement of energy or else they must be funda-
mental conditions of the Spirit itself which assume
a different appearance or status according to the
status of consciousness in which they manifest. In
other words there is a different Time and Space for
each status of our consciousness and even different
movements of Time and Space within each status;
but all would be renderings of a fundamental
•spiritual reality of Time-Space. In fact, when we

go behind physical Space, we become aware of an
extension on which all this movement is based and
this extension is spiritual and not material; it is
•Self or Spirit containing all action of its own
Energy. This origin or basic reality of Space begins
to become apparent when we draw back from the
physical: for then we become aware of a subjective